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Dr. Fox at Aberdeen

THE Rev. Dr. Fox, one of the Secretaries of the Society, left New York on the 5th of June, in company with a distinguished body of Presbyterians, *en route* to the Pan-Presbyterian Council at Aberdeen in Scotland. He was one of the official delegates appointed by the Presbyterian Church in the United States of America to this notable gathering. During the conference he delivered the following address on "Christian Vernacular Literature," which we take great pleasure in presenting to the readers of the RECORD:

I was asked only a few weeks ago to prepare "a popular address" on this theme. It is hard to be popular by intention, but it will not be unpopular at this late hour to omit much of my address.

There could be no better illustration of the meaning of the phrase "Christian Vernacular Literature" than Scottish religious and theological literature, and even more broadly, Scottish literature as a whole. We might hesitate to call "Tam o' Shanter" Christian vernacular literature, or even the "Holy Fair," or other Rabelaisian satires, but no one will deny its application to that living and glowing picture of an old-time Scottish week end, "The Cotter's Saturday Night."

All English literature may well be called a Biblical or at least a Biblicized literature, in all its length and breadth, for the English Bible is the sun of the literary firmament around which all our religious, devotional, and theological literature revolves; while the whole of English literature is shot through and through with the rays of William Tyndale and King James. Wherever in any European country and in America the Reformation has taken deep root, the Vernacular Bible has created a secondary or dependent literature in sermons, theologies, hymn books, books of devotion, large enough and potent enough to color whatever deserves the name of literature.

In the light of such facts the question before us becomes of surpassing interest. What

religious, theological, and devotional books are there in Chinese and Japanese, in Arabic and Spanish, and all the rest of the 550 languages into which the Bible has been translated, wholly or partly? What has been done—what yet needs to be done—to supply the new-born missionary churches in pagan and papal countries with that particular kind of literature which is connected with the Christian Scriptures? How can we insure the triumphs of Christ over other literature than our own? This is the scope of the question and indicates the metes and bounds of the subject.

I. First of all it need not be argued that the Bible itself is the greatest piece of Christian vernacular literature and the natural basis upon which all lesser contributions to it must rest.

The history of Bible translation has its most brilliant chapter since the organization of the great Bible Societies of the world—British, Scotch, and American. The Historical Catalogue of Printed Bibles of the British and Foreign Society is a work of learning in itself, and it opens up what may fairly deserve to rank as a department of sacred letters. Each version is a sun already formed, or in process of formation, which must gather in its train the literatures which are needed for the instruction of the Church and the conversion of the nations. But I must pass over all this, although it is of prime importance, in order to speak of Christian vernacular literature exclusive of the Bible. One of the difficulties is the lack of interest and of knowledge at home. It is true we have our Religious Tract Society, which has issued 3,955 millions of various publications in 273 languages, and the American Tract Society, which has issued 784 millions in 175 languages, and other like agencies; but they are not supported at all as they should be, and there is not in the minds even of missionary leaders an adequate conception of the need and the possibility.

II. Several things must be distinguished about this secondary literature: (1) The purpose of a vernacular literature is not single but double. It aims both at Christian nurture

and the building up of the body of Christ; and also at evangelization. Some books are good for both purposes, but the distinction must be kept in mind. The first books are many of them very humble and unpretentious in character—tracts, hymn books, books for children, catechisms, school books, primers, stories, with here and there a classic treatise that is good always and everywhere. The effects produced by very humble books are often very great. My colleague, Dr. Dwight, whose recent story, "A Muslim Sir Galahad," has been referred to in the Council and who spent thirty years in the Turkish Empire, tells me of a Mohammedan who examined a school geography and said at once, "If this is true, we must give up faith in the Koran." Then (2) such a literature usually comes by translation at first, just as the Bible itself comes; but the aim of those who would stimulate and direct its production should be as soon as the way opens to seek for original authorship in the vernacular by men especially gifted for the purpose.

How great is the power of a well translated book! Witness Omar Khayyam's *Rubiyat* in its extraordinary translation by Fitzgerald. This has become a household book in many an American Christian family, its literary charm blinding many to the peculiar pantheistic pessimism of the Persian poet.

Next to the Bible the most frequently translated book is Bunyan's "Pilgrim's Progress," which is found now in at least 112 languages. How wonderful is the permanence of Bunyan's heavenly dream! His literary genius and his sound theology are winning new victories in India, in Burma, by "many an ancient river and many a palmy plain."

But we must not be content with translations. They are the best at first, but not the best for the future. We must pray to God and labor with men that some day, somehow, some Indian or Chinese Bunyan may dream dreams and see visions suitable to his own people—perhaps as much more wonderful than our English dreamer as the East is more wonderful than the West. God is sovereign in the bestowment of the gifts of genius—it cannot be made to order; and we must first of all appeal to him in behalf of Christian vernacular literature.

We need a guild of authors, both translators and originators, who will treat both religious and theological themes and also deal with general literature.

It is impossible to forecast the future, but the literature of the older Christian nations must have the most tremendous effect for good or evil upon the vernacular literatures which are now coming into being. Our works

shall follow us in a new sense when the good and the bad alike are translated and scattered broadcast over the new Orient.

(3) Another distinction: The great majority of non-Christian nations cannot read even yet—even a literate nation like China still has millions of the untaught, but who are now learning to read as never before. It is, however, a very different undertaking to supply or create a literature for the Zulus, or the Bulus, or the Miao tribes of the Laos country; but when we hear that there has been already spelling reform congresses for the Zulus which have accepted our Roman alphabet, we have a hint of the possibilities. Then (4) we must surely include in our survey papal lands as well as pagan, if we are to complete and perfect the Protestant Reformation. We cannot ignore Latin America, which is heir to the literature of Spain and Portugal. Rome will supply its own literature, and apart from those ever-living classics which come from Rome—such as the *Imitation of Christ* and the great hymns of the ages, we will have to supply an evangelical Protestant literature.

III. With these distinctions in hand, the question remains, What has already been accomplished? and we may answer in general that, compared with the difficulties of the hard conditions under which books have been written, translated, and published, the result is very wonderful and gives good hope for the future. Compared, however, with what needs to be done, we have made but the merest beginning. For instance, one of our ablest Presbyterian missionaries from Brazil, a translator himself, tells me that we could carry in one arm all the evangelical books that have been published in Portuguese, and he adds, why go to so much trouble and expense to teach the children to read when the larger part of the reading matter they can get consists of translations of the worst kind of French novels. He gives a list of books—half a dozen theological treatises, including the Westminster Confession of Faith and Dr. Charles Hodge's "Way of Life," a few commentaries of the older type and sermons likewise, and then, besides Bunyan, John Angell James' "Anxious Inquirer," Lindsay's "Reformation," Wharey's "Church History," our Stalker's "Life of Christ," the Schoenberg "Cotta Family," and about fifteen Sunday-school story books. In Spanish it is a little better, but even here a very inadequate *repertoire* with which to dispute the field with Rome. There are a great many tracts, religious newspapers, and magazines, but they cannot take the place of permanent works.

Turning to pagan countries, India probably

leads the mission world in the number, variety, and value of the books and pamphlets, little and great, that are now available.

The Year Book for 1912 gives a list of important books in Tamil, Telugu, and Urdu—commentaries, apologetic works, among which may be mentioned Dr. Orr's book on "The Christian View of God and the World" and a few others worthy to be classed with it. There are fifty monthly and weekly magazines published in fifteen vernaculars in India, Burma, and Ceylon. Dr. Theodore S. Wynkoop, well known to many here as an American Presbyterian minister and for twenty years the Secretary of the British and Foreign Bible Society for North India, has sent me a most interesting account of the first beginnings and subsequent developments of vernacular literature for northern India and the Punjab, from which I can only have time for the following paragraph:

"The foundations of Christian literature for all North India and the Punjab were laid by missionaries of the American Presbyterian Church. Missionaries who have followed the pioneers have been in the forefront of this branch of Christian evangelism, and their successors to-day are continuing the good work."

It gives an impression to say that beginning in 1833 to 1840 the *Punjab Press* reported 30,000 books and tracts aggregating 22,000,000 pages, and at Allahabad about half that number, and the work has continued ever since, but the whole output from then on to the present time is but a drop in the bucket compared with the present needs of India. The Year Book for 1912 declares we are in need of a flood of apologetic literature—more and better books on practical piety—practical ethics, and in general what will displace the immoral literary trash of the Hindu market.

As to China, Dr. Sheffield in 1900, at the New York Ecumenical Conference, said: "At the present time there is an immense range of Christian literature well developed in China." He was an authority, but since then the amusing metamorphosis of China has antiquated much of the literature that had been published, and the insatiable hunger for Western books of every kind makes all that had been done seem a negligible quantity. Dr. Timothy Richard thinks that missionaries who could write well for the times could do more than all the rest put together. The most imminent danger consists in the fact that China is flooded with translations of agnostic literature. In Manchuria a "No God" Society has been founded—what a portent!—and the church is being shaken.

The Edinburgh Conference reports from almost every quarter of China appeals for help against the flood of rationalistic literature now poured into the land. The heathen in his blindness bows down to wood and stone. That is bad enough; but what if the Christian is bidden to bow the knee to the divinities of the new pantheistic pantheons of the West?

In Japan similar reports come in. The *Japan Weekly Mail* contains every month a review of theological and religious literature, and whoever follows it will not be left in any doubt as to the gravity and imminence of the danger. What a suggestion of the evil possibilities it is to know that Nietzsche has his vogue in Japan also! and Ibsen, and worse is no doubt coming.

Such startling disclosures create new and peculiar obligations for all our Western churches, and certainly for those represented in this Council. What may we do to prevent the catastrophe that threatens the new churches of the East? Surely no lover of Christ and the Bible will willingly consent, much less contribute, to the nullification of the message once given forth by Carey and Judson, by Duff and Livingstone. Yet we have heard on the floor of this Conference enough to give us pause; how the rationalism that has devastated certain European churches has been caught up eagerly by Mohammedan missionaries and reprinted in Egypt. I know I am treading on disputed ground, and must speak softly in the presence of the angelic doctors of Scottish universities, at whose feet I am glad to sit. But ought not every man that is among us, high and low, think twice and pray much oftener, before he consents to displacing St. Paul by Schmiedel, or allows that the genius even of a Harnack shall shape the secondary literature of our daughter churches in the East? Scotland has taught us in America very largely how to think theologically, and if we venture to think as she once taught us we can give no countenance to the flooding of the East with pantheistic naturalism, or allow anyone to set aside the Shorter Catechism for what our Dr. Patton in Princeton once characterized as "that modern compound of Schleiermacher and neo-Romanism known as the New Theology," or, in other words, combustible wood, hay, and stubble, for Aberdonian granite. Let us pray God that He will raise up master theologians, true successors to Augustine and Calvin and Knox, who will keep the Bible and not any false *ignis fatuus*, or dim-lit taper, as the solar center of all Christian vernacular literature at home or abroad.



DISTRIBUTING BIBLES AND TESTAMENTS AT THE GETTYSBURG REUNION

At the Gettysburg Reunion

By Rev. Leighton W. Eckard, D.D.

THE census accords Gettysburg a population slightly exceeding four thousand. History will make Gettysburg loom larger than any American town. There the war of sections culminated in the salvation of the nation; there Lincoln uttered words which have been properly described as "adding glory to our English literature"; and there has just occurred a celebration beyond precedent. As though by magic, a city of white tents arose the entire area of which was ten square miles. There were assembled, through the first four days of July, 53,000 men wearing blue, and 11,000 men clad in gray. Over all floated the flag of a reunited country. It was a commingling of aforetime antagonists. And what greetings were exchanged! Brotherhood, national solidarity, and a new patriotism were the sentiments echoed on every side. The finest expression of this was when from Little Round Top the Union Signal Corps flashed across to the Southern contingent on Seminary Ridge, "Peace on earth, good will to men." And the answer came back, "Glory to God in the highest." In this connection one is reminded of what he said who was at once the war

President and yet the great Peace Advocate, when at his inauguration he expressed the spirit of fraternity which should animate all his countrymen, notwithstanding their differing opinions: "We are not enemies, but friends. We must not be enemies. Though passion may have strained, it must not break our affection. The mystic chords of memory, stretching from every battlefield and patriot grave to every living heart and hearthstone all over this broad land, will yet swell the chorus of the Union, when again touched, as surely they will be, by the better angels of our nature."

The Atlantic Agency saw in all this a great opportunity. Who could fail to recognize that only God's plans and purposes could have brought to consummation such scenes as Gettysburg witnessed. And surely it was a privilege to advance the ideas that then and there were dominant. Over that tented field the universal feeling was that of seriousness. Many hearts must have been softened, many minds strangely stirred. It was an appointed time for the distribution to the Grand Army of Peace of that Book

which contains the divine principles which must continue to be accepted if the republic, so signally saved, is to be permanently maintained.

Six selected colporteurs undertook the task of Bible selling. Two were army men and four were college students. From the Quartermaster's Department came a letter to our office stating that tents and cots would be provided by the government free of cost. Passes in and out of the encampment were also given to our men. Army rations were supplied at a nominal price. Every courtesy and co-operation that was possible was given by the army officers. Side by side with the headquarters of the Y. M. C. A. was displayed over our tent the words in large lettering, "American Bible Society." Within were copies of God's Word bound in khaki, to be in accord with the army colors.

All who came must have seen and taken in the significance of this display.

One impediment, and only one, was encountered. The heat of the sun for two days was almost unbearable. The veterans themselves sought refuge under shady trees and wherever relief could be obtained. Five of our six men were temporarily prostrated, but they quickly rallied, and the final results of their efforts indicate that good work was accomplished. The sales ran into the thousands. As more were distributed among the regulars who remained after the encampment had closed, no final statement has been received. We will follow this effort by attendance at the annual review of the Pennsylvania State troops at Mt. Gretna, commencing July 19th.

It is our earnest prayer that those whose duty it is to guard our land may themselves be guided by the great Captain of Salvation.

...

Dr. Schwartz's Story from Japan

FOR more than a year now Dr. Herbert W. Schwartz has carried forward most satisfactorily the work which was laid down by the Rev. Henry Loomis. A recent letter from Dr. Schwartz sends us a description of the picture which we have used for the cover page of this number of the RECORD. Six thousand New Testaments were sent out for one order on June 9th to the police mission in Tokyo for distribution among the policemen. Dr. Schwartz has them arranged in the shape of a cross, inasmuch as they were being sent out to tell the story of the cross. The Japanese who is standing by the cross is Mr. Iwasaki, the head clerk.

On the 21st of May three wagon-loads of Gospels, 100,000 in all, were sent out to fill one order to the Oriental Mission for distribution among the villages of North Japan. The picture of these three wagons loaded, standing in front of the Bible House in Yokohama, accompanies this story. Our other picture is of our Bible stall at a bazaar in Tokyo.

Dr. Schwartz says:

A Japanese newspaper, the *Boyeki Shimpō*, rented the old county buildings which had just been vacated for new buildings which cost nearly a quarter of a million *yen*. The bazaar lasted four days, Saturday to Tuesday, being held in these old buildings, and thirty

or so business men of Yokohama participated. . . . When we asked for space for an exhibit our request was very cordially granted. When we asked the terms on which we could enter we were told that we must sell everything at ten per cent reduction, which, being widely advertised, would draw crowds to the bazaar. To this we readily agreed. The next requirement was that five per cent of our sales should go to the city fund for the medical relief of the poor of the city. To this of course we assented, but called the attention of the manager to the fact that we could not sell on Sunday, that being our holy day. He argued that it would be all right to sell the Bible on Sunday, but we insisted that it would be contrary to our principles. He said there would be twice as many people there on Sunday as on other days, and we told him that in order that the fund should not suffer by our not selling on the Sunday we would give ten per cent of our sales on the other days of the bazaar, which ought to make the amount equal to five per cent on the sales for the whole four days. To this he very generously replied that we might sell on Sunday or not as we liked, and he would require only the five per cent on our sales on the other days. However, we propose to carry out our offer and give him the ten per cent.

On Saturday 2,000 people paid for admission (two *sen* each), on Sunday over 5,000, and on Monday and Tuesday each about 4,000, making in all about 15,000 who visited the bazaar. We had a splendid location, and

tried to make a pretty exhibit. You can see from the photograph how far we succeeded. The large placard near the middle of the wall tells that the Bible is printed in over 450 different languages; that in the year 1910 18,860,000 copies were distributed, making over 1,500,000 per month; over 50,000 per day, 200 per hour, and 36 per minute; that no other book in the world has such a circulation as the Bible. The large letters above this placard says that the Bible teaches that all men are brothers. We sold 50 *yen* worth during the three days, and on Sunday we gave away 5,000 copies of the book of Proverbs. The fact that we were among the merchants, all of whom were for making money, and for conscience' sake refrained from selling on that day, and also gave to every visitor at the bazaar a portion of the Bible, made a very good impression upon the public, and especially upon our thirty fellow merchants. Very few of the portions we gave away were destroyed or thrown away. One of the clerks in the next room brought in at night six portions that had been left in his room as the people passed through. Some of these might have been laid down by Indians or Chinese who did not understand the language and to whom the book would be of no value, but I think that as a general thing the people who accepted them took them home.

On Monday the Mayor of the city visited the bazaar with his secretary, and spoke very cordially, and said that he was glad to see us there. He bought a copy of the New Testament. We were the only foreign exhibitors, and this, with the fact of our being a religious rather than a mercantile company, made me wonder if we would be welcomed among them; but from the very first moment when applying for space, and then at the time of meeting of the other applicants when the spaces were allotted, and on to the very close of the bazaar, we were treated as kindly and as cordially as they treated each other.

In order to show our thankfulness and appreciation of this kindly treatment we gave—just the last thing the night of closing—to each of the other exhibitors a copy of the New Testament. Several had already bought, but all were glad to receive them and thanked us very heartily.

Our exhibit and the management of it was under the management of Mr. J. P. Whitney, who is in his element at such work. I am glad to say that he is growing in strength, and while I was certain that he was going beyond his strength, it was impossible to make him desist or take a rest.

We have not space for the full report of Dr. Schwartz, but from its notable paragraphs the following are of especial interest. Referring to the Conference of Religions, he says:

The effect of this officially inspired movement, as may be imagined, was not favorable to Christian propaganda, and yet not entirely unfavorable. Owing to the wide discussion it caused, and the semi-official favor which Christianity seemed to receive, the strong prejudices of many were broken down. Especially on the part of the students was an increased interest shown in the claims of Christianity. Those in closest touch with the students of Japan agree that: "Unparalleled spiritual need has generated among the students, unprecedented hungering for spiritual food. While their teachers are still leaning upon the broken staff of formal ethics, and while the educational department is still groping its way in the moral labyrinth of its own making, the students themselves are rebelling against the crude materialism of the late Meiji era." They are eager for Christian literature, and as Mr. and Mrs. Whitney and Mr. and Mrs. Smelser have demonstrated, they will buy Bibles and New Testaments by the hundreds.

Another matter which has influenced the mind of the people very unfavorably has been certain developments in Korea. There a large number of Christian Koreans were suddenly charged with conspiring to assassinate the Governor-General, they having been secretly arrested some months before. Declared guilty in the secret preliminary proceedings, the Japanese people universally believed them guilty. Their public trial has occupied the court over forty days, and is still unfinished, though doubtless before this reaches you the decision will be given.

Owing to the fact that several American missionaries in Korea are involved in the case, the impression has got abroad that they are opposed to the Japanese rule in the peninsula. This has given rise to an anti-foreign spirit in Japan which has undoubtedly affected our work. The Japanese are painfully patriotic, and the supposed attitude of the missionaries in Korea is sufficient to bring the missionaries in Japan under suspicion and furnish ground for the anti-Christian spirit which is more or less in evidence. "We do not call it persecution, but it is a very real thing, and a hard thing to bear." But while there are undoubtedly evidences of opposition (we had much rather have opposition, if not too unreasoning, than indifference), we are happy to say that there are many strong influences working more or less in favor of our Christian religion.

Dr. Ukita in the "Taiyo"

When the leading magazine, the *Taiyo* (*The Sun*), which is to be compared to the *North American Review*, will publish such an article as appeared recently in its columns, by Dr. Ukita, we can but rejoice. Dr. Ukita is a professor in Waseda University, and wrote on "Christianity's Contribution to the Civilization of Japan." He says that the sciences have been given Japan as by the process of injection. "Let the avenues of intercourse be closed and there would be no automatic progress." In answer to the question whether the Japanese people have within them the elements that will enable them to advance, he replies: "I can but say that I think we do not. We may be able to maintain the *status quo*, but I am of the opinion that we can go no farther. In the forty-fifth year, dating from the restora-

image. If we lose sight of these truths how can we make progress in the essential elements of civilization? Without these saving elements the material civilization of Japan may begin to decay at any time; and the same fears must be entertained as to our spiritual civilization. Christianity possesses these essentials, and I firmly believe it necessary to look to Christianity to supply these needed elements."

During the year the country has been visited by many prominent foreigners, the majority American, among the last to arrive being Dr. Hamilton Wright Mabie, Carnegie exchange lecturer. Dr. Mabie has been preaching the deeper missionary movement, and has addressed the most appreciative audiences since his arrival of both Japanese and foreigners. He was closely followed by a prominent

English Jesuit, Father Vaughn, who, by the usual methods, has succeeded in occupying a wonderful amount of space in the daily papers, and has gained access to men high in the affairs of state. There are some who believe that Dr. Vaughn's visit was timed with a view to taking advantage of the anti-foreign, or perhaps more properly speaking, the anti-missionary spirit, and that the future will reveal the results of his work in some special concessions from the government, or a university under the care of the Jesuits. How things have changed in a few years! One of our first missionaries has said that it required the first twenty



OUR BOOTH AT A BAZAAR IN TOKYO

tion, we could make the display of the suicide of General Nogi and his wife! Our people have been under the influence of the teachings of Buddha and Confucius for ages, and have gotten full of the idea of rank. Woman is despised; the common people and the poor are not to be considered. While we entertain such mean opinions how is it possible for us to acquire the elements of a perfect morality? The spirit of benevolence and pity has not gained acceptance among us. Are not our people insulting and subjecting the Korean people to tyranny? How many are there, with the exception of the Christians who love them? Our people lose sight of the personal worth of man. Christianity teaches there is a God of love, and that he made man in his own

years of missionary work simply to remove from the Japanese mind the impression that the missionary was a Jesuit. We do not, however, believe that the Japanese Government or people are ready to welcome the Jesuits, but that this is only a polite interchange of empty flatteries.

The greatest event of the year, one that affected the country profoundly from end to end, was the death of His Majesty the Emperor. The American Bible Society was among those which sent a resolution expressing its sincerest condolences to the proper authorities. The accession of the new Emperor has been an event of equal importance, but this has been followed by political disturbances of more than ordinary significance

which have completely absorbed the public interest. The country is passing through a very critical period of its history. The indications are that the bureaucracy, composed of certain clan factions that have held almost despotic sway in Japan during the past fifty years, will lose much of their power and will be compelled to submit to the popular demand for government more in accordance with the practice of the most enlightened constitutional countries. This demand is the more determined and inexorable because of the heavy taxation the people have had to submit to since the Russo-Japanese war, a burden which they have patiently borne. "God bless poor blind heart of Japan" was the prayer of a poor old American Indian woman when years ago she attended the farewell meeting of a young missionary as he was about to start for his field in this country. We would also offer that prayer; for while we love Japan and are confident of the final outcome, we realize that any civilization not founded on the Word of God cannot endure. To that end we are exerting all our energies in getting the Scriptures into the hands of the people. During the year our Society has printed 4,944 Bibles, 53,102 New Testaments, and 21,250 portions. We have circulated 7,318 Bibles, 58,188 New Testaments, and 72,838 portions. Total, 138,344.

Fifty years ago no portion of the Bible was translated into the Japanese language, nor was the Bible in any language allowed to be circulated in Japan. Twenty-five years ago the complete Bible, in what is called the "authorized version," was printed. During the quarter century the Japanese language has greatly developed and become standardized, the people of the various provinces coming to speak the "Tokyo dialect." It was therefore felt that a revision was necessary, and the "Permanent Committee on the Translation, Revision, Publication, and Preservation of the Text of the Holy Scriptures in Japanese," which committee is composed of the Agent of the American Bible Society, Dr. H. B. Schwartz, and Mr. F. Parrott, representing the British and Foreign and the National Bible Society of Scotland, and one representative from each co-operating mission, appointed a "Revision Committee." This committee, named in alphabetical order, is composed of the following men: Prof. U. Bessho (Methodist), the Rev. C. S. Davidson (Methodist), Right Rev. H. J. Foss, D.D. (Episcopal), Prof. T. Fujii (Congregational), the Rev. D. C. Greene, D.D. (Congregational), the Rev. C. K. Harrington, D.D. (Baptist), the Rev. M. Kawazoe (Presbyterian), Prof. T. Matsuyama (Episcopal).

This committee organized and began work in 1911.

The progress of the work of the colporteurs has been most encouraging. Out-of-the-way places that have seldom or never been visited, and where the people do not even know what the Bible is, have been the field of the colporteurs' operations. There are now twenty-five regular colporteurs and several others giving part of their time. Many pastors, missionaries, and Bible-women are acting as our representatives in their respective neighborhoods.

Owing to the large number of bookstores which are now ready and anxious to sell the Scriptures, and because the missionaries and pastors cover so nearly all the country, we do not have the need for the colporteur we formerly had, if we can get the pastors and missionaries all interested, as some of them are. We do need, and need greatly, earnest and consecrated men or women for the country districts and the many untouched fields.

There has been a great interest shown in the Scriptures by Buddhists, and Buddhist priests are particularly fond of the writings of St. John. A priest came into the Bible House recently and bought fifty copies, saying that he wished to give them to the young priests under his charge, and to read in company with them.

Mr. and Mrs. Smelser of Yokohama have spent some months in the interior in colporteur work which has not been without interest and inspiration. It is their plan to canvass every place they enter, from the lowly cottage to the business houses, banks, post-offices, schools, etc. This gives them an excellent opportunity to mingle with the masses, and they have found that street meetings are one of the best means of reaching the people. It is no unusual thing for a crowd of people numbering from one to three hundred to stand patiently to listen, and at the close of the meeting Bibles are offered, that they may be able to study for themselves.

Mr. J. P. Whitney, who has been successful in colporteur work, has been ill, but will soon be able to resume his work. Before he was taken ill, with Mrs. Whitney he went to Yonezawa, a large town in Yamagata *ken*, and sold Testaments in front of two schools. The result was a sale of 109—100 Japanese and 9 English Testaments; and they promised to return the following week, as other students wished to buy, but had no money with them. Heavy rains set in and they were unable to canvass the town, so were obliged to return to their home. The following week Mr. Whitney returned alone and sold in front of the same schools 96 Testaments—44 Japa-

nese, 50 English, 1 German, and 1 French, making a total of 205. Mr. Whitney feels much encouraged in the work, as the results are so convincing; and as one grand result of the Bible selling, he finds many converts who stand firm in their new faith.

In connection with Mr. and Mrs. Whitney's report it will be of interest to note that the Woolworth Building, one of the highest in the world, built from the profits of five and

ten cent sales, is seven hundred and fifty feet high. Aside from the Bibles and various editions of Scriptures in Japanese and in other languages which they have sold in the meantime, Mr. and Mrs. Whitney have in the past five years sold Japanese five and ten-sen New Testaments, each one-half inch in thickness, if put in one pile, sufficient to reach fifty feet higher than twice the height of the Woolworth Building.



THREE WAGON-LOADS OF GOSPELS, 100,000 IN ALL, SENT OUT TO FILL ONE ORDER (TO THE ORIENTAL MISSION) FOR THE VILLAGES OF NORTH JAPAN

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HOW little we know what is in store for us when we are busy about our daily duties and tasks. George Borrow, the famous translator and colporteur of the British and Foreign Bible Society, whose story of his travels in Spain in attempting to introduce the Scriptures into general use in that peninsula has become a classic, little dreamed that his life would be published in two or three important editions, and that all his correspondence with the British and Foreign Bible Society would be taken from the archives and brought out in a special volume, and that the city of Norwich would purchase his dwelling place and make it a museum, where all his books and manuscripts would be treasured and to which a pilgrimage would set in from the ends of the

earth. But such is the case, and the mayor of the city and one of its leading business men, and a committee representing influential citizens, have had a celebration of George Borrow, and the setting apart of his house for this purpose, on which occasion no less distinguished a person than Mr. Birrell delivered the principal address, and Dean Beeching preached a sermon on his life and character to a great crowd that filled the cathedral. Can we say that this is the tribute which awaits the Bible colporteur? Only, I fear, when he is gifted with such literary skill as makes it possible for him to write not only "The Bible in Spain," but "Lavengro," "Romany Rye," and other fascinating volumes of adventure and travel.

The Year in the Southwestern Agency

THE American people are commonly assured of the permanence of their institutions. This feeling of safety receives a rude shock on discovering that in Texas there are colonies of Europeans, some of them considerable in number, who have taken up land, established themselves permanently, built towns with public buildings, churches, and schools, and arranged the local laws and their execution according to their own notions, which are, to say the least, quite different from the notions of those American born Texans who feel secure in the permanence of their institutions.

When we review the work of the Southwestern Agency of the American Bible Society, we have to realize that we deal with a part of the country where such foreign ideas are present in great force. This fact imparts a pressure to the energies of the Agency Secretary, the Rev. J. J. Morgan, and gives a sense of achievement when any number of these foreign born citizens are willing to study the Bible.

During the year 1912 the distribution reported from this Agency amounted to 56,658 volumes. This is a gain of nearly 14,000 volumes over the report of last year. Such an increase is doubtless due to a revival of interest in the Bible and in family worship among the native American part of the population; but a special cause of the increase is the definite purpose to send colporteurs into the morally darkest and the spiritually neglected regions of the Southwest with the object of opening doors by the grace of God for the extension of the Kingdom of Christ in districts where no church has yet been organized.

The colporteurs are as everywhere pioneers of missionary effort, and it is with solid pleasure that one reads of their efficient work in the Southwestern Agency. One hardly knows which is more to be admired, the tact and discretion of the colporteur, or the fitness of the Bible for the ignorant people to whom the book is taken, in such a case as appears

in a little experience of Colporteur Ringsmuth of Oklahoma. He tried to sell a Polish Bible at the house of an immigrant, but the

man turned out to be a Lithuanian who could not read Polish. The man could speak a little Polish, and so made known the difficulty. A little later Mr. Ringsmuth, passing that way, carried a Lithuanian Bible. The man intimated that he did not care for the Bible anyhow, and that he could not

read anything, not even

his own language. The

wife could read, but she was not

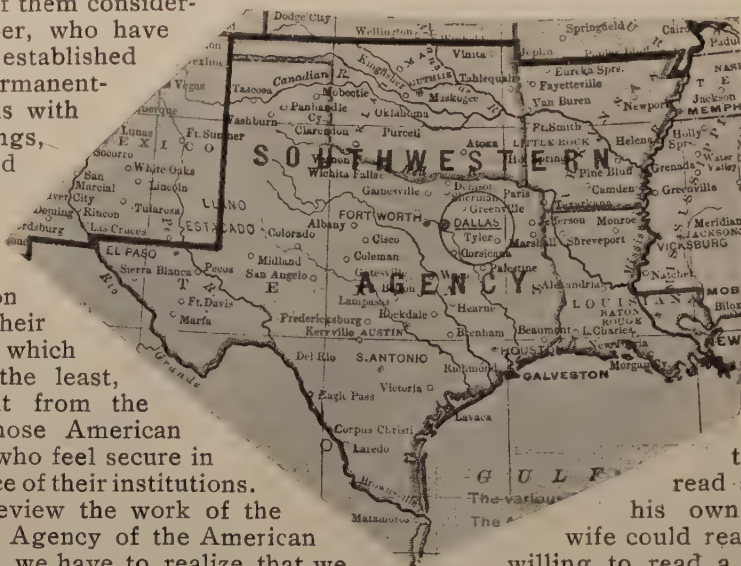
willing to read a Lithuanian Bible.

Mr. Ringsmuth, who had never read a word of Lithuanian in his life, but knew that it was distantly related to Polish, which he could read, on this his fifth visit read to this man from the fourteenth chapter of the Gospel according to St. John, pronouncing the strange Lithuanian words with all the confidence of one who knows what he is reading. Before he was half through the chapter, the man joyfully seized the book out of the colporteur's hand and handed out the money which made up its price, his face sparkling with joy at finding words so good for his soul. Such instances keep up the enthusiasm of the colporteurs and the hope of all interested in Bible work that this important Home Mission field will not reject the Scriptures.

The increase of foreign immigrants in the field of this Agency is a fact which must demand the attention of the church. There are about 1,250,000 foreigners in this field—Mexicans, French, Italians, Bohemians, and a host of small groups of other nationalities. Twenty-five thousand immigrants landed at Galveston during the year 1912, and strong efforts are being made to divert from New York to Texas a part of the stream of immigrants from eastern Europe.

The persons employed in the distribution during 1912 numbered 56, of whom 16 were

THE FIELD OF THE AGENCY



salariated colporteurs and the rest were "correspondents"—that is to say, ministers or other Christian workers who aided the Bible Society by distributing Scriptures in the vicinity of their own established work.

These colporteurs and other Bible workers come into contact with atheistic Socialism, with anarchistic enmity to moral restraints, with the conscientious immobility of the ancient Roman Catholic Church. They report dangers springing from the peculiarities of the immigrants, and tell us that our own people do not realize these dangers because they do not understand the languages which the people speak and in which their newspapers are printed. A good many of these newcomers who believe in anarchy are perfectly quiet, like snakes in the grass, while laying plans whose execution will one day take our people by surprise.

Colporteur Tejml, one of the colporteurs in Texas who works mainly among the Bohemians, calls attention to the fact that in several places the Bohemians and the Mexicans hold the balance of political power and use it for the perpetuation of their peculiar usages; as, for instance, in the case where they succeeded in voting down the proposal to abolish saloons.

The work of the Agency naturally divides itself to some extent upon the lines of language, as not all of the colporteurs are like Mr. Ringsmuth, who can speak seven different languages. Among the 400,000 Mexicans in Texas there is large opportunity for kindly missionary work; many of them have come during the year as refugees from Mexico, and they seem to respect the Americans and to hear willingly the gospel message. Colporteur Rodriguez, who travels in all directions from San Antonio, and Mr. Walls, a colporteur of the Mexico Agency who has worked for a time on the Texas side of the frontier, say that there is little opposition from priests and a fairly good hearing to any expositions of Scripture.

Louisiana, with its large French population, often ignorant, superstitious, and priest-ridden, is a very needy field. The Rev. G. Manotte, and the Rev. P. Briol, a missionary of the Presbyterian Home Mission Board, have done good service going about among the French-speaking people and stirring their interest in the Bible. Mr. Briol has a boat for his missionary and Bible work in which he traverses the rivers and the smaller bayous to reach hidden plantations and isolated farms.

Among the Italians in Louisiana and Texas Mr. Micelo has worked faithfully, finding

many glad to get the Bible. He has noted in his report, like many from our other fields, one interesting fact, namely, that to interest a Roman Catholic in the Bible, it is often sufficient to read a chapter or two in his hearing. Some of the Italians who have learned a little more than others about the Gospel, are actually holding meetings for Bible study and some are asking for preachers to come and teach them.

Let it not be supposed, however, that it is the needs of the foreigners alone which press heavily upon the mind of the Agency Secretary. The colporteurs working among the English-speaking population of this field do not have to discover unheard of mountain fastnesses to find absolute ignorance of Jesus Christ and his teachings. In one mining camp in Oklahoma where the workmen were all pure Americans, there was no church, no Sunday school, no service at home; and when the colporteur's exhortations and prayers made one of the miners break down and acknowledge that he had sinned all his life, there was no minister within eighteen miles to care for a penitent sinner.

In the Ozark Mountains of Arkansas the Rev. T. D. Hall, our colporteur, reports that the people are sturdy Anglo-Saxons, but terribly ignorant. Some families of eight or ten have no one person able to read a word; yet when they hear the Bible read to them they show the hunger of their souls.

Strange combinations of races appear in some families in Arkansas. In one house the husband bought a Bible in Lithuanian, his wife one in English, and the wife's mother bought one in Bohemian.

There is evidence that some at least of such Americans and of the immigrant foreigners are being trained to new and better ideas of life. It is evident, therefore, that the churches should give more attention to the mission work in this great field, and that the Bible Society should be furnished with larger supplies of money for combating the materialism which is taking root in so many places in this field. We commend to all the thought of an old Bohemian in Texas who found the true need of his people after living a life without God, after teaching his children that there is no God, and after suffering the cruelty and ingratitude of children so taught. When he learned the aim of the Bible Society colporteur he said to him: "Oh! my son, go to all the world and tell all the people that we have a living God who rewards right and punishes sin. I wish all men to read this Book of God."

Notes and Comments

IN our last number we referred to a note from Mr. Loomis of Japan concerning the private secretary* of President Yuan Shih Kai. Our friends will be very interested to know that Mr. and Mrs. Loomis are now in Peking as the guests of the admiral. Mr. Loomis writes:

"The representative of the American Bible Society tells me that he is having immense demands for Scriptures, and the calls are increasing rapidly. I am greatly rejoiced at what I have seen and heard. I have been very interested to see the improvements that are being made in the streets and the large number of fine buildings that are being erected. It is evident that the new government is using the money for the benefit of the people.

"We expect to leave for Japan to-morrow via Korea. Our visit here has been a constant delight, and we are rejoiced to see so many evidences of God's presence and power. There is evidently a great future for this country."

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WE have had pleasure in a call at the Bible House from Mr. E. G. Fryer, for many years manager of the Presbyterian Press at Beirut and treasurer of the mission. Mr. Fryer has returned to this country with his family and will make his home here for the present. His relation to our Bible work in Syria and the Levant has been most interesting and helpful.

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THE receipts of the American Bible Society during the month of June from the four classes of donations were as follows:

	June, 1912	June, 1913
Gifts from Auxiliaries.....	\$293 30	\$634 24
Legacies.....	8,543 79	2,125 00
Church Collections.....	1,300 45	2,211 66
Gifts from Individuals.....	1,914 74	903 21
	\$12,052 28	\$5,874 11

	April 1, 1912, to June 30, 1912	April 1, 1913, to June 30, 1913
Gifts from Auxiliaries.....	\$5,610 16	\$4,728 68
Legacies.....	11,862 51	16,198 89
Church Collections.....	16,213 77	19,443 37
Gifts from Individuals.....	4,255 12	9,228 73
	\$37,941 96	\$49,599 67

While the receipts in June show a falling off, those of the three months ending June 30, 1913, are nearly \$12,000 more than those in the same months of 1912. A part of this increase was in the legacies account, but about \$8,000 came from increased contributions of churches and individuals. It is a fact full of

*We misread the name "Chay" as "Chug"; the name in Peking is Tsai Ting-Kan.

encouragement that when churches and individual Christians receive full information about the work and the needs of the American Bible Society, they respond liberally and according to their ability.

The problem of adequately conveying information to those who love the work and are glad to contribute to it, is a very grave one. One source of information about the work of the Society is not used as it should be. The BIBLE SOCIETY RECORD every month has material of interest and value which is sometimes really unique. If our friends who are glad to aid in the support of this enterprise and do not receive the BIBLE SOCIETY RECORD, will ask to have it sent to them, they can be sure of having their interest fed from month to month in a degree which will surprise them.

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THE *Pall Mall Gazette* announces a new Westminster Version of the Sacred Scriptures under the imprimatur of Cardinal Bourne. This is not intended as a substitute for the Douay Version, but is undertaken, it is announced, in response to a widespread feeling, "itself due to increased interest in Biblical studies, that the great advances made in textual criticism, the light thrown upon New Testament Greek by the Egyptian papyri, and the existence of many needless obscurities and the faults in the current version, all demand a more accurate translation, if the exhortations of the Holy See to a more frequent and fruitful perusal of the sacred Scriptures are to meet with general acceptance."

It is proposed to issue the work in separate books of a handy size, so arranged as to be capable of being ultimately bound—in the case of the New Testament, in four volumes. The Epistles of St. Paul are first to be issued.

A somewhat similar movement, we understand, has been on foot in this country.

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MRS. F. S. HAMILTON, the Mexican Agent of the American Bible Society, has returned to Mexico City by way of Havana. After two months of refreshment and rest in Florida, she is delighted to be once more at her tasks, which are extremely arduous in this day of confusion and unrest. All our people should pray especially for her and for the work in Mexico.

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THE Rev. F. G. Penzotti, the Society's Agent in the La Plata, is spending the "win-

ter" on the Pacific coast giving especial attention to the Society's work in Bolivia, Peru, and Ecuador.

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THE Rev. Mr. Irwin, the Society's Agent in Siam, sends us a recent letter received by him from Mr. Howard Campbell, of Chiang-mai, which is simply one of the innumerable tributes which the Society receives from its friends in the Far East. Would that those who read it would realize the significance and value of its work as the staff and stay of missionary workers everywhere.

"The Christians in my district have purchased and presented to the non-Christian neighbors during this month six thousand portions of Scripture. This, of course, was through the influence and work of the colporteurs. The colporteurs are doing a most fruitful work, and I wish very much I had a lot more of them in my district. The epidemic gives a wonderful opportunity for distribution of Scriptures. I cannot begin to tell you how much you have done for us through these workers. Three hundred and nineteen persons were baptized in connection with our communion at Ban Tah Tone Quaw, the place you visited with me, on May 4th, and sixty more at San Pong May 11th. Since the epidemic began more than 2,500 persons have become Christians in this station alone. So you see now is a time of immense opportunity."

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A RECENT investigation recalled the fact that there are no less than six hundred Chinese men in Changsha who are able to read and write at least one verse of Scripture in English. Constant calls are made for English Bibles. Six hundred copies of the English New Testament were distributed recently to men who asked for them and met the test of being able to read and write a verse of the English Bible.

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By the generosity of Mr. Chas. L. Freer, of Detroit, Mich., and through the courtesy of the special committee connected with the University of Michigan, the American Bible Society has become the recipient of a very beautiful copy of the Freer Manuscript of the Gospels, which, at the desire of Mr. Freer, is known as the Washington manuscript. This is a photographic facsimile of the pages of the original manuscript as discovered by Mr. Freer in Egypt, concerning which comment has been made quite extensively recently in the religious and secular press. The Library of the American Bible Society is a natural home for

such a manuscript, where also there is in careful custody a facsimile of the Sinaitic manuscript.

The Library has recently received, in addition to the above, a very beautifully bound copy of the German Scriptures published by the Wurttemberg Bible Society in Stuttgart, in connection with their centenary. It is a jubilee volume, and will be greatly treasured in the Library of the Society.

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It is agreeable to call attention to certain comments on our preliminary Annual Report which have appeared in some of the religious and secular papers of this country.

The *Baptist Watchman* of Boston says concerning the reports from the Home Agencies: "They show steady and progressive action, especially in the western fields. Mere figures may seem dry and uninspiring things, but one must consider that of the number of Bibles distributed at least a portion has been read to spiritual advantage by very many people. Equally worthy of note is the example of the devout fidelity and even heroism on the part of many who have carried the Book into isolated communities."

The *Episcopal Recorder* of Philadelphia, of the Reformed Episcopal Church, says: "The latest figures on the general distribution of the Bible are amazing in their magnitude, and with each increase comes an enlarged demand from the field."

The *Indianapolis News* says: "China and Japan continue to absorb the most Bible distribution, although the East Indian countries are close to them in demand. It is impressive to consider that many people without a written language receive their first insight into such by the presentation of the Bible or parts of the Bible in their spoken tongue. A pessimistic report was given the other day by a missionary of long experience in China, who said that the Chinese had as yet only a vague conception of Christianity. That may be true, but this distribution is having its effect, and it perhaps never will be known to what vast extent the political awakening in China was caused by the leaven introduced by the Bible."

The *New York Commercial*, commenting on the Bible statistics, says, comparing the Gospel and commerce: "The one has broken the path for the other where they have not traveled together. Not all the practices of commerce it may be are quite as much in accord with Gospel teaching as they ought to be, but more than any other two forces in human life, they have been and are conquering the world and molding it to loftier ideals."

South Atlantic Agency

THE Rev. G. W. Fitzwater, a colporteur of this Agency, says of work in the mountains of West Virginia: "My greatest satisfaction comes from the eagerness with which so many of these bright mountaineer children take to daily reading of the New Testament. A good many of them write to me for instructions."

This remark casually suggests that work for the destitute among American born people is being done by the South Atlantic Agency in Virginia, West Virginia, North and South Carolina, Georgia, and Florida. The effort for our kinsfolk in these states is being energetically pushed. The Rev. M. B. Porter, the Agency Secretary, has laid down as the first item of his programme for work in 1912, "The efficient and systematic distribution of the Scriptures, especially among the poor and needy."

The circulation in this Agency during the year 1912 amounted to 100,284 volumes. This was a gain over the total reported in 1911 of 10,751 volumes. It is a matter of importance that three fourths of the Scriptures circulated went to the destitute; that is to say, they were put into the hands of those who, except for this work, would have remained as they were without the Word of God.

The Agency Secretary, Mr. Porter, has his mind burdened with planning and organizing effectively the work of distribution, but he carries upon his sensitive heart also the fact that this distribution demands far larger means than the Society has been able to assign to it. Besides these labors it is the duty of the Agency Secretary personally to inform the churches of the nature and needs of the work of the American Bible Society. In performing these duties during 1912 Mr. Porter traveled over 17,000 miles, addressed more than 40 different congregations, besides attending 15 meetings of Synods, Conferences, and other general denominational gatherings. A great volume of correspondence occupies all his spare time and energy.

Sixty persons were engaged in the work during 1912; forty-two of these were correspondents who aided in the distribution in their own districts while engaged in evangelistic work of their own. Eighteen persons were colporteurs regularly employed by the American Bible Society. The number of families found destitute of any part of the Scriptures was 8,623, and of these 3,820 families were willing to receive the Bible. Individuals met by the colporteurs on their journeyings who

were induced to buy Scriptures numbered 3,436.

One has to remember in thinking of this distribution that the rule set forth in the Parable of the Sower still holds. Not every book is fruitful, like seed in good soil; yet it is always pleasant to see in the reports of the colporteurs real results of their work which gladden their hearts. One colporteur three or four years ago was distressed to find in a certain community in West Virginia no one who could repeat the Golden Rule or the Lord's Prayer correctly, and he offered prizes of a New Testament to anyone who could do so, or even tell in what part of the New Testament they are found. Visiting the same community this year, he says, "I did not dare to repeat my offer." They had been studying the New Testament and were ready.

In the State of Virginia the work of this Agency has been carried on very largely on foundations laid by the Virginia Bible Society, which has a long and honorable record of faithful work in the state. Many ministers co-operate with the Society as correspondents. One incident of the distribution in Virginia is the scattering of 15,000 single Gospels among the people of Carroll County, which has had such an ill repute within the last year. Another is that more than a thousand prisoners of the state gladly received a Bible, Testament, or portion. Another activity of the Agency in Virginia was the Bible stand established at the State Fair at Richmond where the work of distribution was favored by the fair authorities and created a strong impression upon all who saw it.

In North Carolina a systematic canvass has been carried on in the central and eastern counties. The Rev. Mr. Gross, one of the colporteurs of the Society describes his method of work, beginning the distribution of Scriptures in each town with the least favored portion of the people—the mill hands. These people are often looked down upon by other classes of working people and sometimes with reason; but there are very many good and conscientious people among them, and considerable numbers were glad to purchase Scriptures. After finishing a careful canvass of the mills Mr. Gross visits the "better class" of people in the town, and finally he carries his heavy load of books over the hills and valleys to outlying farms, lest some need be overlooked. This last part of the work, which is done before he goes on to the next village or town, is naturally very fatiguing.

The Rev. Mr. Snow, another colporteur, travels all roads, even the swamp roads; deals with the abjectly poor and the well-to-do, and so each day brings its sharp contrasts. For instance, one morning he made an address to the teachers of Garland Institute upon the work of the American Bible Society. A little later in another place he addressed a large number of workmen engaged in shucking corn, he standing in the door of the great barn in order to urge upon them their need of the Bible and its power to make men. Mr. Snow casually remarks that 1912 has been the busiest year of his life.

The Rev. J. J. Adams, a correspondent in North Carolina in five years has placed 17,000 volumes of Scripture among needy persons in his district. He has seen results which gladden his heart, although he does not claim that they sprang altogether from his work. Four years ago he went to a logging camp; there was no church, no Sunday school, but the men bought quite a number of Bibles and Testaments. To this the superintendent objected, saying that the Bible would do the men no good. This year Mr. Adams went to the same place and found a church and a Sunday school, and the men begged him to stay and preach to them.

In South Carolina larger distributions have been made this year than ever before, mainly by sale; but it is worth while to note that 3,000 volumes of Scriptures have been given as donations to the mission Sunday schools and prisoners in the jails.

When we come to the State of Georgia we come to a great area and a great destitution. Five colporteurs and six correspondents have been working during the year in Georgia, but the needs and the destitutions are only beginning to be touched. Insufficiency of money for Bible distribution is very painfully felt. In fact the whole appropriation for the Agency could be wisely spent in distributing Scriptures in this one state.

In Florida four colporteurs and five correspondents have been working during the year. Here as elsewhere the missionary work of the Society has included prisoners in the jails and sailors coming into the seaports. The Rev. G. W. Hardaway, one of the colporteurs, has traveled 1,500 miles in this state distributing a little more than 2,000 volumes of Scripture, mostly by sale, and rendering frequent and valuable service by his sermons and addresses.

We have spoken of the important work among the native-born Americans in the different states of the Agency, but the immi-

grants are by no means neglected. In West Virginia, for instance, Scriptures in thirty-two different languages have been distributed. The ignorance of these foreign communities constitutes a pathetic appeal, and their rock-like prejudice against the Bible is an accentuated challenge to all who would help them better their condition. One interesting work for the immigrants has been carried on at the very door of their entrance upon American soil at Old Point Comfort, where hundreds of immigrants are landing every week. The Rev. Mr. Pilcher of Phoebus, assisted by a number of the good women of his church, has distributed Scriptures in fifteen languages among the immigrants as they landed.

In the city of Atlanta, Colporteur Massoud, a Syrian, has done good work among the immigrants, but some of the Bibles which he sold were taken by our own people as well. Mr. Massoud found distribution among these foreigners difficult, but he placed among Greeks, Syrians, Chinese, Italians, Turks, and Jews in Atlanta about 300 volumes, almost entirely by sale. A very important work among the foreigners is that centering at Tampa, Florida, where there are about 30,000 Spaniards, Italians, and Greeks, the latter being engaged in the sponge fishery at Tarpon Springs. Important work at Tampa is being accomplished by the Rev. D. Carera, a missionary of the Southern Methodist Church, who has given a part of his time to Bible distribution under the South Atlantic Agency. Naturally very few of these foreigners scattered about Tampa have read the Bible, and this destitution constitutes a demand for an enlargement of our force in Florida, especially since the opening of the Panama Canal will probably lead to large developments in the business and industrial enterprises of that state.

People do not realize the scope of the Society's work, nor do they understand the opportunities for its fruitful extension; but when the facts are made clear we are assured that intelligent interest and willing support of these enterprises will follow. The real value of Bible distribution such as is described in this report is not to be stated in terms of the dollar nor to be estimated beforehand by the calendar, like the cotton crop. The Scriptures distributed each year have results which seem to be small, but the results are certain in some cases like the grain which brings forth fruit a hundredfold. This work of Bible distribution is a ministry of service ordained of God, and performed for his glory and under his direction and fostering care.

A Savant on the Bible

WE have received from the Rev. Ernest Bertrand, Secretary of the Bible Society of France, a copy of "Initiation Littéraire," by Emile Faguet, from which we have translated the following paragraphs on the Bible, which may be interesting to our readers as coming from so distinguished a savant, who is not discussing the subject from a theological point of view:

The Hebrew people has had a literature since about 1050 B. C. It has crystallized in poems the legends which circulated among the multitude from the earliest periods of its existence. It is these poems which later, gathered into a single body, have formed that which since about the year 400 we call the Bible; that is to say, the Book of books.

There are in the Bible especially narratives (Genesis, the history of the Jews until Joshua, the book of Joshua, Judges, Kings, etc.), then storied episodes (Ruth, Esdras, Tobit, Judith, Esther), then books of moral philosophy (Proverbs of Solomon, Ecclesiastes, Wisdom, Ecclesiasticus), next books of an oratorical and lyrical character (Psalms of David, and all the prophets). Finally there is a single work, still lyrical but in which there are evident traces of the dramatic style (the Song of Songs).

To the works which have been collected in the Bible, one must remember to add the Talmud, a collection of commentaries on the civil and religious laws of the Jews which form an indispensable commentary on the Bible for all who wish to know Hebrew civilization.

The Gospels, published in Greek, have nothing Hebrew about them, except that they

were composed by Jews or by their immediate disciples, and have preserved something of the Jewish manner of writing.

The Biblical writings form, limiting oneself strictly to the literary point of view, one of the finest monuments of human thought. A feeling of grandeur and even of the infinite, as in Genesis; a profound but simple tenderness, as in the story of Joseph, Tobit, and Esther; an eloquence and exquisite religious feeling, as in the book of Job and the Psalms of David; a poetical expression passionate, vehement, fiery, coupled with incredible satirical power, as in the Prophets; wisdom equal to that of the Stoics or to that of the more serious Epicureans, as in Ecclesiastes and the Proverbs; a marvelous imagination, everywhere either temperate or at least succinct; a poetical sensuousness which makes one think of the most moving creations of the Greek and Latin erotics and which surpasses them in beauty, as in the Song of Songs; above all, that grandeur, that simple majesty, that sublime naturalness and poise which is not found in that degree except sometimes in Homer, and which seems like the special privilege of a people which was the first in the world to believe in one only God: here one sees what makes up almost in a continuous manner the astonishing beauty of the Bible, and what explains how entire peoples of utterly different race have made to our day and continue to make of the Bible uninterruptedly their sustenance, and to draw from it courage, serenity, loftiness of soul, and a peculiar ferment for their literary and poetical genius.

As has been the case with many other literary monuments, it is possible, without wishing to say that we hope it, that the Bible may survive even the religions, so numerous and so notable, which have been born of it.

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Zurich on Latin America

THE Report of the Commission on Latin America at the World's Sunday School Convention in Switzerland has just reached us, and has in it these pregnant paragraphs:

We cannot close our report without referring also to the unique claims which Latin America has upon the evangelical churches for a knowledge of the Bible.

The South American religion is the one religion in the world which has no sacred

book for the people. In China the great ambition of the whole nation for centuries has been to master the classics. In Moslem lands the Koran is the most exalted of all books, and the ideal of the educated man has been to be able to read it in Arabic in its miraculous purity. Hindus and Buddhists have had their sacred books open to all who would study them. But in South America we have had the phenomenon of a land in the complete control of a Church which has, as

far as it could, sealed its sacred Scriptures to the people. There are Roman Catholic translations of the Bible both in Spanish and in Portuguese, but the Church has discouraged or forbidden their use. Again and again priests have burned the Bibles sold by colporteurs or missionaries, even when they were the Roman Catholic versions. Again and again they have denounced the missionaries for circulating the Scriptures and have driven them out of villages, where they were so employed, and have even secured their arrest. It is safe to say that not one Roman Catholic out of a thousand in South America would ever have seen a Bible but for the Protestant missionary movement. The priests themselves are ignorant of it. In only one church did we find a copy of it, though there were service books by the dozen. And in that one church it had apparently been confiscated in the confessional. The Bible is not read to the Roman Catholic churches and there are no Bible schools for its study. The Protestant missionary effort, however, has scattered millions of Bibles over South America, and not only brought the book with its vivifying power to the people, but actually forced the South American Church to take up a different attitude. *El Chileno*, a clerical paper much read by the laboring class in Chili, and *El Mercurio*, the leading Chilean newspaper, now print portions of the Scriptures daily, with Roman Catholic notes upon them. The Roman Catholic Church in Brazil has also modified its position to meet the situation created by the Protestant circulation of a book approved by the Church and yet forbidden by it. Mr. Tucker, the Agent of the American Bible Society in Brazil, wrote in 1908:

"In the beginning of our work in Brazil we had to face constantly the fact that the Catholic Church positively prohibited the people from reading the Scriptures, and threatened with excommunication any who dared to do so. Even the priests in former years had to ask for a special dispensation if they wished to read and study the Bible for a time. I have visited many priests who did not have a copy of the Bible, and the few that do exist are in Latin.

"We have before reported that the first Catholic Congress, which met a few years ago in the city of Bahia, discussed the question as to what should be done, seeing that their prohibitions, excommunications, persecutions, and Bible-burnings, had not availed to put a stop to the Protestant circulation of the Scriptures, which is all the time increasing. The Franciscan monks were authorized to revise and print the Figueredo translation of the four Gospels. . . . Later appeared a

Harmony of the Gospels, the work of one of the most cultured priests in Brazil.

"Early in the present year a priest of the mission in the College of the Immaculate Conception at Rio de Janeiro completed his translation of the four Gospels from the Vulgate. These he has printed and placed on sale, together with Sarmento's translation of Carriere's French paraphrase of the Acts of the Apostles."

The Archbishop of Rio, who is now a cardinal, the first in South America, writes a preface commending this work. But in spite of these facts, the circulation of the Bible is still discouraged or prohibited by the South American system, and no effort is made in Brazil by the Roman Catholic Church to act upon the commendation of the cardinal. The Council of Latin American bishops in Rome in 1899 particularly condemned the Protestant vernacular version of the Bible, published by the Bible Societies. The Archbishop of Bogota, in his circular issued in 1909, declared that all who received or had in their possession "Bibles or books of whatever kind which are sold or distributed by Protestant missionaries or their agents or by other booksellers, are absolutely obliged to deliver such books to their parish priest or to surrender them to the ecclesiastical tribunal of the archbishopric." His people could not retain copies even of the Roman Catholic versions of the Scriptures, which are often distributed by the missionaries. Only a few months ago the priest in the church on the main plaza in Chili, where the great markets are held, boasted openly in church of having burned seven Bibles. The circulation of the Bible in South America is still dependent upon the Bible Societies and the Protestant missionaries. If it were not for them, the people of South America would to-day be without the Bible.

It is the supreme mission of the Sunday school to spread the knowledge of this life-giving book among the 70,000,000 peoples of Latin America, whose needs the English bishop of Argentina has set forth in appealing words:

"The needs of South America, how great and pathetic they are! The world's empty continent—the hope of the future, the home to be of millions of Europeans, who are already beginning to flow there in a steady stream—it is without true religion, and does not realize its danger! The form of the faith prevalent is the weakest and most corrupt known, and it is impossible to believe that the rising young nationalities of the continent can long be content with it. Indeed, they are not content with it now. Yet a faith they must have,

What hope is there for Argentina, for example, that Spanish-speaking United States of the future, without true religion? Of what use are vast material resources, rapid development, wealth, knowledge, power, without that? Surely God has a place in the world for these brilliant southern races. They are still full of vitality. We have no right to speak of them as effete and played out, especially when we know the marvelous recuperative power of the human race. Well, where should this place of development be but in the free air and temperate climate and wide spaces of the New World, far from the social tyrannies and religious superstitions which have hitherto retarded their proper growth? It is nothing less than axiomatic that South America needs true religion, if its future history is not to be a disappointment and its development a failure.

"South America needs what Christian England, if the Church were but moved with more faith and love, could easily give, true religion, *viz.*, Reformed, Scriptural, Apostolic Christianity. Our own people need it, that they may be saved from only too possible degradation. The Spanish and Portuguese-speaking people need it, that they may develop into the strong, free nations they desire to be. The aboriginal races of Indians need it, that they may be saved from extinction and find their place, too, in the Kingdom of God."

There is no greater missionary agency in Latin America than the Bible, and no greater need than the circulation and study of it. We should give our help to all the agencies which are promoting the publication and distribution of the Scriptures in Latin America.

BIBLE SOCIETY RECORD

New York, August, 1913

AMERICAN BIBLE SOCIETY

THE stated meeting of the Board of Managers was held at the Bible House Thursday, July 3d, at 3.30 o'clock p. m., President Wood in the chair.

Devotional exercises were conducted by the Rev. M. B. Porter, Agency Secretary of the South Atlantic Agency, who read the sixty-sixth chapter of Isaiah, after which he offered prayer.

The death was announced of the Marquis of Northampton, President of the British and Foreign Bible Society. The Secretaries were authorized to prepare and forward a suitable

letter of condolence in behalf of the American Bible Society.

In view of the approaching opening of the Panama Canal it was voted to request the Rev. Mr. Hayter, Agent of the Society for Central America and Panama Canal Zone, who is now in Europe, to visit the Suez Canal before returning to his field. The object of the visit would be the study of the method of Bible distribution among sailors and others on vessels passing through the Suez Canal.

It was voted to transmit to the World's Sunday School Convention at Zurich a suggestion that it request the American Churches to set apart one Sunday in each year as Bible Sunday, when the importance in social and national life can be emphasized of the Bible and its study.

The Secretaries laid upon the table a facsimile of the Freer manuscript of the Gospels, presented to the Bible Society Library by Mr. Freer through the committee charged with the distribution of these facsimiles; also a copy of the Jubilee Bible issued by the Bible Institute of Wurttemberg, presented to the Library by that institute.

An invitation to send representatives to the Centenary of the Netherlands Bible Society in June, 1914, was presented to the Board.

The Secretaries stated the consignments to Foreign Agencies during the month of June as follows: To Brazil, 8,065 volumes, valued at \$610.59; to China, 5,370 volumes, valued at \$847.40; to La Plata, 15,130 volumes, valued at \$2,875.09; to Mexico, 8,061 volumes, valued at \$1,617.60. Total, 36,626 volumes, valued at \$5,950.68.

Issues from the Bible House during the month of June were 192,165 volumes.

HOW TO SEND MONEY BY MAIL

Your money may be lost if you enclose in an ordinary letter silver coin, bills, or postage stamps.

THE SAFE WAY IS ONE OF THESE FOUR:

1. Register the letter in which you send bills or postage stamps. Any postmaster will register a letter for ten cents.

2. Send the money by Bank check or draft.

3. Send it by an Express Company's money order.

4. Send it by a Post-office money order.

Whichever way is chosen, address the letter and make the check, draft, or order, payable to William Foulke, Treasurer, Bible House, Astor Place, New York.

FORM OF A BEQUEST TO THE SOCIETY

I give and bequeath to the American Bible Society, formed in New York in the year eighteen hundred and sixteen, and incorporated in the year eighteen hundred and forty-one, the sum of _____, to be applied to the charitable uses and purposes of said Society.

RECEIPTS IN JUNE, 1913

LEGACIES

Burgin, Caroline A., late of Philadelphia, Pa.....	\$2,025 00
Fowler, Mrs. M. A., late of Spartanburg, S. C.....	100 00
	\$2,125 00

GIFTS FROM INDIVIDUALS AND OTHER SOURCES

A Friend, New Castle, Del. (Bible work in China).....	\$100 00
A Friend, New Castle, Del. (Bible work in China).....	100 00
Allen, Mrs. W. J., Milwaukee, Wis.....	10 00
Anonymous.....	75
Arbuckle, Miss Christina, Pittsburgh, Pa.....	50 00
Bagley, C. H., Los Animas, Colo.....	25
Bell, Miss Sophia, Amboy, Ill.....	1 00
Bennett, R. G., Pittsburg, Pa.....	10
Berger, Wm. H., Jenkintown, Pa.....	10 00
Bice, In Memory of Mary Horskburg, by Hiram Bice, Utica, N. Y.....	2 00
Bissell, Mrs. Eliza T., Pittsburgh, Pa.....	5 00
Bloeker, Mrs. Christine, Sylvan Grove, Kan.....	2 00
Breitinger, Fred L., Philadelphia, Pa.....	5 00
Burr, J. E., Scranton, Pa.....	2 00
Campbell, George E., Pittsburg, Pa.....	5 00
Cash, Paw-Paw, W. Va.....	1 56
Cash, Richmond, Va.....	25
Chandler, C. H., Scranton, Pa.....	2 00
Chase, R. A., Scranton, Pa.....	1 00
Chollerger, Mrs. M. P., New Castle, Del. (Bible work in China).....	1 00
Christian Herald, Contributions through.....	1 00
Clark, Chas. A., Brooklyn, N. Y.....	5 00
Colvilles, W. F., Carbondale, Pa.....	2 00
Cook, Mrs. A. J., Sacramento, Cal.....	5 00
Coursen, E. G., Scranton, Pa.....	2 50
Crane, F. L., Scranton, Pa.....	1 00
Dale, Mrs. T. H., Scranton, Pa.....	1 00
Delp, G. H., Reading, Pa.....	1 50
Dimmick, Hon. Benjamin, Scranton, Pa.....	25 00
Edmonds, G. W., Philadelphia, Pa.....	15 00
Faulkner, J. W., Connersville, Ind.....	10 00
Fawcett, R., Chicago, Ill.....	2 00
Fush, Mrs. Chas. M., New Orleans, La.....	10 00
Goodwin, Rev. J. J., Star, Miss.....	1 00
Hall, T. D., Kensett, Ark.....	1 00
Harned, H. Gaylord, Scranton, Pa.....	30 00
Haven, Mrs. George B., Needham, Mass.....	1 00
Haven, Miss Elizabeth, Needham, Mass.....	10
Hayes, N. M. D., Seneca, Kan.....	1 00
Herron, John W., Pittsburg, Pa.....	10 00
Herwig, Gerhard, Mason City, Ill.....	5 00
Hicks, B. B., Scranton, Pa.....	1 00
Hollenback, J. W., Wilkesbarre, Pa.....	25 00
Isher, Miss Helen, Chicago, Ill.....	1 00
Jacobs, W. B., Chicago, Ill.....	10 00
Jadwin, R. A., Carbondale, Pa.....	1 00

Jaeger, Gustavus, Elmore, O.....	\$7 00
Jenkins, Charles F., Philadelphia, Pa.....	5 00
J. H. B., Brooklyn, N. Y.....	3 00
Jones, J., Jr., Faulkton, S. D.....	5 00
Jones, R. W., Henderson, Ia.....	20 00
Kerr, W. N., Kingsfisher, Okla.....	1 00
Keyes, Harriet L., Princeton, Ill.....	1 00
King, James M., Cambridge, N. Y.....	10 00
La Mont, A. C., Scranton, Pa.....	2 00
Latta, Thomas L., Philadelphia, Pa.....	5 00
Ledbetter, J. M., M. D., Rockingham, N. C.....	5 00
Leinaw, Mrs. R., Philadelphia, Pa.....	1 00
Lemoine, L. R., Philadelphia, Pa.....	5 00
Ludington, Mrs. Charles H., Ardmore, Pa.....	5 00
Lytle, Rev. J. D., Hanover, Ind.....	1 00
McClintock, Andrew H., Wilkesbarre, Pa.....	25 00
McGinniss, Mrs. Martha, Newport, Ky.....	1 00
McInnis, Mrs. G. H., Carbondale, Pa.....	2 00
MacKay, A. R., Scranton, Pa.....	1 00
Manger, A., Chicago, Ill.....	2 00
Manson, Helen H. P., New Haven, Conn.....	25 00
Martin, Mrs. E. A., Sebastian, Fla.....	2 00
Mattes, F. M., Scranton, Pa.....	1 00
May, Mrs. J. T., Taylor, Mo.....	5 00
Miller, W. W., Pittsburg, Pa.....	5 00
Munson, B., Brooklyn, N. Y.....	10 00
Nease, Wm., Pittsburg, Pa.....	2 00
Noren, G. K., Waverly, Neb.....	5 00
Parkhurst, F. E., Wilkesbarre, Pa.....	3 00
Platt, F. E., Scranton, Pa.....	5 00
Pollock, A. W., Pittsburg, Pa.....	5 00
Pratt, Miss Lillian, Chicago, Ill.....	1 00
Price, E. T., Scranton, Pa.....	1 00
Pusey, George W., Pittsburg, Pa.....	5 00
Rae, James, Pittsburg, Pa.....	5 00
Regier, C. H., Elbing, Kan.....	10 00
Reynolds, J. F., Carbondale, Pa.....	1 00
Ridgway, James W., Seattle, Wash.....	40 00
Robertson, Geo. F., Forney, Tex.....	5 00
Ruegg, Rev. C. v A., So. Germantown, Wis.....	2 00
Schroeder, A. J., Port Leyden, N. Y.....	12 20
Scutter, Miss F. C., Philadelphia, Pa.....	2 00
Shepherd, J. G., Scranton, Pa.....	10 00
Shell, Harold, Colton, Cal.....	10 00
Shell, John, Colton, Cal.....	10 00
Smith, Stephen R., Arlington, N. J.....	5 00
Smith, Wm. Hastie, Jr., Philadelphia, Pa.....	5 00
Snyder, Ellison V. L., Scranton, Pa.....	1 00
Spotswood, Miss A. R., New Castle, Del. (Bible work in China).....	5 00
Stelle, A. D., Scranton, Pa.....	10 00
Stewart, Mrs. E. G., New Castle, Del. (Bible work in China).....	1 00
Stevenson, A. A., Philadelphia, Pa.....	1 00
Stiles, Mrs. E. S., Auburn, N. Y.....	3 00
Stillwell, J. W., Scranton, Pa.....	2 00
Storm, Katherine L., M. D., Philadelphia, Pa.....	5 00
Taylor, Rev. Park W., Crab Orchard, Tenn.....	30 00
Taylor, Mrs. Henry R., Stratford, Conn.....	4 00

Deceased Life Director

Anson G. Phelps Stokes, New York.

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Deceased Life Members

Frederick A. Booth, New York.
Rev. Henry Belting, Trenton, N. J.
Rev. Henry A. Harlow, Nyack, N. Y.
Rev. E. P. Marvin, Lockport, N. Y.

Thaw, Benjamin, Pittsburg, Pa.....	\$5 00
Thurston, A. W., Flandreau, S. D.....	7 00
Troutwein, Mrs. Mary H., Carbondale, Pa.....	3 00
Walter, Christian, Wilkesbarre, Pa.....	2 00
Watson, Mrs. W. N., Philadelphia, Pa.....	5 00
Watts, W. W., Carbondale, Pa.....	2 00
Wesley, Rev. A. G., Scranton, Pa.....	5 00
Welles, H. H., Jr., Wilkesbarre, Pa.....	5 00
Williams, R. L., Oceanside, Cal.....	1 00
Windrim, J. H., Philadelphia, Pa.....	10 00
Wood, F. G., Utica, N. Y.....	30 00
	\$903 21

CHURCH COLLECTIONS

ALABAMA

Knoxville, New Hope Pres. Ch.....	\$2 50
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CALIFORNIA

Berkeley, Knox Pres. Ch.....	1 02
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COLORADO

Denver, Capitol Heights Pres. Ch.....	5 00
" Christ Meth. Ep. Ch.....	26 00
Washington Park Meth. Ep. Ch.....	6 00

DELAWARE

Wilmington Conf., Meth. Ep. Ch.....	192 00
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DISTRICT OF COLUMBIA

Washington, Central Pres. Ch.....	3 33
" Second Pres. Ch.....	1 35

FLORIDA

Pensacola, First Pres. Ch.....	69
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GEORGIA

Atlanta, Central Pres. Ch.....	3 82
Augusta, St. James' Meth. Ch.....	10 15

ILLINOIS

Chicago, First Pres. Ch.....	10 32
" Fourth Pres. Ch.....	100 00
Durand, Meth. Ep. Ch.....	5 00
Forreston, Tobia Society Ref'd. Ch. of America.....	15 00
Glencoe, Cong. Ch.....	30 00
" First Cong. Ch.....	3 27
Lena, Salem's German Cong'n.....	20 00
Manhattan, Wilton Center and West Peotoria Meth. Ep. Ch.....	3 00
Oswego, Au Sable Grove Pres. Ch.....	8 00
Trenton, Pres. Ch.....	1 00

INDIANA

Connersville, First Pres. Ch.....	11 75
" German Pres. Ch.....	8 90
Franklin, Tabernacle Christian Ch.....	5 00
Greensburg, Pres. Ch.....	1 35

IOWA

Carnarvon, German Em. Pres. Ch.....	5 00
Carnes, Christian Ref'd. Ch.....	8 51
Hull, Christian Ref'd. Ch.....	5 00
Spencer, German Meth. Ch.....	2 00

KANSAS

Bellaire, Meth. Ep. Ch. Charge.....	2 00
Edgerton, Union Meeting.....	6 30
Yates Center, Pres. Ch. U. S. A.....	8 00

KENTUCKY

Alexandria, St. Paul's Evang. Ch.....	\$1 50
Ashland, First Pres. Ch. S. S.....	10 00
Benton, Bapt. Ch.....	2 00
Brinsburg, Meth. Ep. Ch. South.....	1 80
Harrodsburg, United Pres. Ch.....	5 00
Kentucky, Pres. Chs.....	18 57
Lexington Conf., Meth. Ep. Ch.....	9 50
Marshall Co., Maple Spring Meth. Ep. Ch. South.....	50
" Mt. Carmel Meth. Ep. Ch. South.....	1 00
" Pleasant Grove Meth. Ep. Ch. South.....	1 00

LOUISIANA

Baton Rouge, First Pres. Ch.....	5 00
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MARYLAND

Washington Conf., Meth. Ep. Ch.....	72 00
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MASSACHUSETTS

Hatfield, Cong. Ch.....	11 58
West Springfield, First Cong. Ch.....	5 00

MICHIGAN

Detroit, Mary Palmer Meth. Ep. Ch.....	28 00
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MINNESOTA

St. Paul, First Norwegian and Danish Meth. Ep. Ch.....	5 00
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MISSISSIPPI

Carmichael, Meth. Prot. Ch.....	2 25
Houston, Pres. Ch.....	3 00
Jackson, Central Pres. Ch.....	77
Meadville, Pres. Ch.....	39
Pachuta, Churches at.....	2 10

MISSOURI

Auxvasse City, Pres. Ch.....	2 00
Central Missouri Conf., Meth. Ep. Ch.....	32 00
Florida, Pres. Ch.....	45
Higginsville, Prairie Pres. Ch.....	7 89
Pleasant Hill, Pres. Ch.....	55
Webster Groves, Pres. Ch.....	4 00

NEBRASKA

Dixon, Meth. Ep. Ch.....	1 00
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NEW JERSEY

Atlantic Highlands, Pres. Ch.....	4 50
Elizabeth, Luth. Ch.....	5 00
Pennington, First Pres. Ch.....	15 00
South Orange, First Pres. Ch. and S. S.....	10 75
Westwood, Ref'd Ch.....	12 08

NEW YORK

Batavia, First Pres. Ch.....	6 25
Binghamton, Ross Mem'l Pres. Ch.....	5 40
Brockport, Pres. Ch.....	18 35
Brooklyn, Church of the Pilgrims Life Line Mission.....	41 60
Hopewell, Ref'd Ch.....	25 00
Gouverneur, First Pres. Ch.....	9 17
Little Britain, Pres. Ch. Y. P. S. C. E.....	45 01
Masbeth, Meth. Ep. Ch.....	1 30
Rochester, First Ref'd Ch.....	5 00
Saugus, Pres. Ch.....	7 33
Tarrytown, Second Ref'd Ch.....	17 50
Ulta, Bethany S. S.....	10 00
Valois and Logan, Meth. Ep. Ch.....	4 00
Wyoming Conf., Meth. Ep. Ch.....	221 09

NORTH CAROLINA

Davidson, Pres. Ch.....	10 20
Pine Bluff, Meth. Ep. Ch.....	1 00
Pineville, Meth. Ep. Ch. South Charge.....	3 00

OHIO

Carlisle, New Jersey C. E. Soc.....	5 00
McComb, Blanchard Pres. Ch.....	2 00
Pleasant Ridge, Pres. Ch.....	10 85
Springdale, Pres. Ch.....	7 00
Wapakoneta, Pres. Ch.....	5 00

OKLAHOMA

Durant, Cong. Ch.....	2 00
Walters, Broadway Pres. Ch.....	50

OREGON

Forest Grove, Meth. Ep. Ch.....	9 00
Toledo, Meth. Ep. Ch.....	2 00

PENNSYLVANIA

Beaver, Mt. Pleasant Pres. Ch.....	\$5 00
Blairsville, Manor Pres. Ch.....	3 75
Bridgeville, Bethany Pres. Ch.....	8 00
Carrick, Concord Pres. Ch.....	8 00
Calasauqua, First Pres. Ch.....	5 00
Charlertoi, Washington Ave. Pres. Ch.....	5 00
Da Bois, First Pres. Ch.....	10 00
Germanstown, Westside Pres. Ch.....	10 00
Harrisburg, Pine St. Pres. Ch.....	16 95
Huntingdon, Pres. Ch.....	15 00
Kennett Square, Pres. Ch.....	5 00
McKeesport, First Pres. Ch.....	10 00
Media, Pres. Ch.....	3 25
Mercer, Covenant Ch.....	6 81
Mt. Pleasant, Pres. Ch.....	5 00
New Castle, Central Pres. Ch.....	5 00
North Warren, Pres. Ch.....	2 00
Oakmont, First Pres. Ch.....	11 20
Oxford, Pres. Ch., Fulton Bible Class.....	30 00
Philadelphia, Fox Chase Mem'l Pres. Ch.....	6 25
" Oak Lane Pres. Ch.....	9 60
Pittsburg, Fourth Pres. Ch.....	50 00
" Herron Ave. Pres. Ch.....	1 81
" Homewood United Pres. Ch.....	10 00
" Shady Ave. Pres. S. S.....	10 00
Punxsutawney, Central Pres. Ch.....	5 00
Scranton, Hyde Park German Pres. Ch.....	2 50
" Washburn Pres. Ch.....	8 00
Unity, Pres. Ch.....	3 00
Warriors Mark, Pres. Chapel.....	3 85
West Middlesex, Pres. Ch.....	9 00
Williamsport, First Pres. Ch.....	10 00
Wyoming Conf., Meth. Ep. Ch.....	358 00

SOUTH CAROLINA

Abbeville, Pres. Ch.....	1 95
Charleston, Jubilee Missionary Union (for China).....	54 00
Columbia, First Pres. Ch.....	4 44
Laurel, Waccamaw Circle Meth. Ep. Ch. South.....	2 20
Rock Hill, First Pres. Ch.....	1 53

SOUTH DAKOTA

Newark, Pres. S. S.....	2 20
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TENNESSEE

Columbia, First Pres. Ch.....	76
Maryville, Church at.....	85

TEXAS

Austin, First Pres. Ch., U. S. A.....	2 00
Buda, Pres. Ch., U. S. A.....	50
Dallas, Oak Cliff Pres. Ch.....	13 35
Davilla, Pres. Ch., U. S. A.....	25
Dille, First Pres. Ch., U. S. A.....	25
Galveston, First Pres. Ch.....	34 45
Hornsby, Pres. Ch., U. S. A.....	1 00
Junction, Pres. Ch., U. S. A.....	25
Ledbetter, Pres. Ch., U. S. A.....	25
Oak Grove, Pres. Ch., U. S. A.....	25
Palacios, Pres. Ch.....	5 00
Pearshall, Pres. Ch., U. S. A.....	3 50
Rockdale, Pres. Ch., U. S. A.....	25
San Antonio, Madison Square Pres. Ch., U. S. A.....	1 00
Texas German Conf., Meth. Ep. Ch.....	11 25
Westhoff, Pres. Ch., U. S. A.....	25

VIRGINIA

Brook Hill, Emmanuel Ep. Ch.....	9 40
Charlotte C. H., Bethlehem Pres. Ch.....	10 00
City Point, St. John's Ep. Ch.....	5 00
Lexington, Pres. Ch.....	2 31
Petersburg, St. Paul's P. E. Ch.....	21 20
Richmond, St. James' P. E. Ch.....	10 00
" St. Paul's P. E. Ch.....	1 50
Waynesboro, Pres. Ch.....	2 00
Williamsville, Pres. Ch.....	3 25

WASHINGTON

Colville, First Meth. Ep. Ch.....	4 00
Tacoma, City Missions of Meth. Ep. Ch.....	4 00
" First Meth. Ep. Ch.....	37 00

WISCONSIN

Milwaukee, Perseverance Pres. Ch.....	10 00
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WYOMING

Cheyenne, Meth. Ep. Ch.....	15 00
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HAWAII

Hawaiian, Meth. Mission.....	\$12 00
	\$2,211 66

AUXILIARY SOCIETIES

	Credited as Donation	Credited on Account
Abbeville Co., S. C.....		\$11 23
Alabama.....		52 65
Alamance Co., N. C.....		8 00
Bergen Co., N. J.....	\$114 90	7 93
Cedarville, O.....	90 00	27 84
Fayette Co., Ind.....		39 73
Gasconade Co., Mo.....	50 00	21 15
Kanawha Co., W. Va.....		10 00
Livingston Co., N. Y.....		122 16
Maryland.....		16 35
Nashville, Tenn.....		24 25
New Bedford, Mass.....		106 19
New Hampshire.....		48 51
New York Female.....		
Ottawa Welsh, Minn.....	30 00	
Pennsylvania.....	90 00	
Plymouth Co., Ia.....	48 65	
Ramsey Co., Minn.....		1 83
Sullivan Co. (by Bethel Branch), N. Y.....	93 28	
Sussex Co., N. J.....	30 00	
Vermont.....		13 62
Warren Co. (by Belvidere Branch), N. J.....	87 41	
Waukesha Welsh, Wis.....		16 00
	\$634 24	\$527 44

RETURNS FROM BOOKS DONATED

Presbyterian Board of Publication and S. S. Work, Philadelphia, Pa.....	\$5 93
West Africa Mission Pres. Ch., W. Africa.....	5 79
	\$11 72

FOREIGN AGENCIES

West Indian Agency.....	\$95 00
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HOME AGENCIES

Atlantic.....	\$1,285 20
Central.....	543 77
Colored People.....	438 24
Eastern.....	213 21
Northwestern.....	968 91
Pacific.....	571 65
South Atlantic.....	883 70
Southwestern.....	497 44
Western.....	769 52
	\$6,171 64

MISCELLANEOUS

Retail Sales.....	\$1,618 85
Trade Sales.....	845 37
Income from Available Funds.....	238 19
Income from Perpetual Trust Funds.....	25,692 16
Income from Trust Fund payable Beneficiaries.....	2,682 77
Depository Atlantic Agency.....	1,243 33
Depository Central Agency.....	274 95
Depository Agency Colored People South.....	51 40
Depository Eastern Agency.....	153 05
Depository North western Agency.....	937 65
Depository Pacific Agency.....	389 87
Depository South Atlantic Agency.....	289 97
Depository Southwestern Agency.....	337 35
Depository Western Agency.....	47 96
Income J. Burr Legacy.....	478 70
Borrowed from Bank.....	25,000 00
Trust Funds.....	3,340 25
Alden Memorial Fund.....	11 51
Rentals.....	4,179 24
Record.....	4 60
Sales of Waste Material.....	553 84
Sundries.....	86 60
	\$68,507 62

Total Receipts.....\$81,187 53

CASH STATEMENT FOR JUNE, 1913

RECEIPTS		DISBURSEMENTS	
From Legacies	\$2,125 00	For Cash to Foreign Agents.....	\$3,516 99
.. Individuals	903 21	.. Bills Exchange Paid.....	20,454 24
.. Churches	2,211 66	.. Missionary Societies.....	3,350 00
.. Auxiliaries, as Gifts	634 24	.. Home Agencies.....	11,274 04
.. Perpetual Trusts—Income.....	25,692 16	.. "Bible Society Record," Postage, etc.....	167 11
.. Bible House—Rents.....	4,179 24	.. Library Expenses.....	81 92
.. Income from Available Funds—Interest..	238 19	.. Legacy Expenses.....	1 00
.. Sales by Foreign Agents.....	95 00	.. Translation and Revision.....	412 51
.. Sales of Bibles Donated.....	11 72	.. Bible House Expenses—Taxes, Repairs, Fuel,	
.. Sales by Home Agencies.....	6,171 64	.. Insurance, etc.....	22,922 40
.. Depositories of Home Agencies.....	3,775 54	.. General Expenses—Salaries of Officers,	
.. Manufacturing Department—Sales of		.. Clerks, Traveling Expenses, Printing, etc..	3,169 27
.. Waste Material, etc.....	553 84	.. Manufacturing Department—Material,	
.. Salesroom—Cash Sales.....	1,618 85	.. Wages, etc.....	14,966 71
.. Auxiliaries—For Books	527 44	.. Depository—Salaries, Boxes, Cartage, etc....	5,289 13
.. The Trade	845 37	.. Salesroom Expenses.....	191 43
.. Trust Funds—Income Payable Beneficiaries	2,682 77	.. Income Available.....	154 45
.. J. Burr Trust—Income.....	478 70	.. Paid Beneficiaries—Annuities.....	1,061 11
.. Bills Payable—Borrowed from Bank.....	25,000 00	.. Diffusion of Information—Pamphlets, Leaf-	
.. Trust Funds	3,340 25	.. lets, Reports, etc.....	55 55
.. Alden Memorial Fund.....	11 51	.. Sundries.....	375 03
.. "Bible Society Record".....	4 60		
.. Sundries	86 60		\$87,442 89
	\$81,187 53		
Cash Balance from May, 1913.....	\$23,142 50	Cash Balance to July, 1913.....	\$16,887 14
	\$104,330 03		\$104,330 03

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